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SUMMARY OF STUDY AND ACCUSATION MOVEMENT AT SCHOOL OF RELIGION, YENCHING UNIVERSITY

The following report shows the development of the study and accusation movement among the faculty and students of the School of Religion, Yenching University.

From July to October 1951 the study and accusation movement passed through the following five stages: (1) thorough study of historical records pertaining to American cultural aggression in China, (2) self-analyses by students and teachers with special reference to reality, (3) holding of accusation meetings in larger groups, and self-criticism meetings in smaller groups, (4) study of accusation movements in Shanghai, Chungking, and other cities, lectures by religious leaders concerning the accusation movements and its significance toward the realization of the three-self (self-government, self-support, self-preaching) reform in Protestant churches, etc., and (5) closing of the school for 2 weeks to prepare for a full-scale accusation and self-criticism meeting.

A. Growth of the Movement in 5 Months

The study and accusation movement during the last 5 months has consisted of five stages. Because of the guidance offered by Hsien Cheng-yeh, Director of the Religious Affairs Office of the Peiping Municipal Government, and the encouragement and all-out support given by the Peiping Branch of the Resist America, Aid Korea Committee, because of these, the Peiping Protestant Church Federation and the teachers, the students, and the employees of Yenching University were able to hold an accusation meeting on 24 November 1951 accusing American imperialism of cultural aggression.

The first stage of the movement consisted of a thorough study of historical records. All the teachers and students made a planned study of historical material dealing with American cultural aggression in China and the fundamental nature of American imperialism and its agents. As a result, students and teachers are now able to recognize clearly the real character of American imperialism.

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The second stage was an intermediate one in which teachers and students analyzed themselves with special reference to reality. This was rather a difficult stage, for many students had too many considerations and declined to confess their own erroneous thinking. Many of them could see the poisonous element in other people's way of thinking, but could hardly see the errors in their own. Many students conceived of hostility toward American imperialism as meaning a contradiction of their own religious beliefs and their personal integrity. Only after spending a considerable time in learning, can they see this through, overcome their compassion, and begin to differentiate between friends and enemies.

The third stage consisted in conducting accusation meetings in larger groups and self-criticism meetings in smaller groups. During this stage, each teacher and student was given a chance to voice his accusation and make criticism. Eight accusers were selected to make dramatic reports of accusation to the general meeting of the teachers and students of the entire school. At the same time, the school was divided into three groups, each of which held self-criticism meetings. Also, students and teachers were divided into small groups; in the group meetings each participant made accusations and self-criticism. During this stage, the teachers and students began to learn how to conduct criticism and self-criticism.

The fourth stage was one of more penetrating study. In addition to general study, there were three special study programs. First, there was a discussion of the work experience based on the accusation movement in Shanghai, Chungking, and other cities. Such religious leaders as Wu Yao-chung, Shu Yu-hsing, and others, gave detailed reports of the accusation movement and explained its significance toward the realization of the three-self reform [reform of the Protestant Church on the basis of self-government, self-support, and self-preaching]. Second, all students and teachers made a 4-day visit to the North China Native Products Exhibition held in Tientsin. As a result, their patriotism has greatly increased. Third, each student and teacher made a thorough analysis, without reservation, of his past. This was a difficult task; but it has been very helpful toward developing mutual confidence and unity.

In the fifth stage, school was suspended for 2 consecutive weeks to prepare a full-scale accusation and self-criticism meeting. Students and teachers worked day and night, some of them not sleeping for several nights, to step up the preparations.

B. Achievements of the Movement

Essentially, we won another victory over American imperialism; for, despite the fact that the capital of People's Republic of China has been liberated nearly 3 years, it was not until recently that the School of Religion of the Yenching University became emancipated from the influence of American imperialist culture. One of the basic factors contributing to this significant victory is the united front led by the Chinese Communist Party. We are united against our common enemies, American imperialism and its agents.

Our first achievement is that we have been very sincere in the attempt to study and reform ourselves. We devote ourselves wholeheartedly to our fatherland and to the service of the people. Generally we have recognized that making accusations is not a criminal act, but an act of benevolence. We further realized that disguise is not a real virtue. Real virtue consists in profound indignation against evil and in eagerness to follow good example. The criterion of the new virtue is the interest of the nation and of the people.

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The second achievement is that we have been able to recognize the imperialist agents as they are. Their appearance may be different, but their nature is basically the same, that is, imperialist.

For example, Leighton Stuart appeared as an educator; Wiant [head of the Religious Music Department at Yenching University], as a socialite; Pi-fan-yu [this and the following names are Wade-Giles renditions of foreign names], as an expert on rural education; Wang-k'o-ssu, as a serious-looking scholar; Chuan-ya-ko, as a modern businessman; but all of them were no more than agents of imperialism.

The third achievement is that we realized that accusation is the most effective means of severing our relationship with imperialism and getting rid of its influence.

The fourth achievement lies in the fact that we stand fundamentally on the side of the people and that we have differentiated between friend and enemy. As a result of the accusation and study movement in the past 5 months, we have begun to substitute (1) collectivism for individualism, (2) hard work for the pleasure-seeking attitude, (3) sincere and contented learning from the people for anxious seeking of higher position, (4) patriotism for political indifference, (5) actual practice for idle speculation, and (6) making accusations without reservation or hesitation for fear of embarrassment.

The fifth achievement is that we have made a fundamental and unreserved critical review of the previous 20-year history of this school. We began to realize that this school had committed many errors. For example, it remained isolated from the people and the church organization. Students who attended the school were more or less motivated by their own selfish interest; they were thus inclined to favor the reformist movement and feared revolution. The end result of these errors is that we were virtually, consciously or unconsciously, helping the imperialist and reactionary.

The sixth and last, but nevertheless an important achievement, is that teachers, students, and employees of the entire school have become more patriotic as a result of the study and accusation movement in the last 5 months. Some of us who were indifferent to the movement have changed our attitude since the movement got under way.

C. Our Weaknesses

Although we have won a battle and made many achievements, yet we still have many weaknesses to be overcome:

1. In making accusations, we were still more or less bound by theoretical considerations.
2. Sometimes we lack zealous indignant feelings in making accusations.
3. We are impatient; we are too eager to launch accusations before being completely prepared.
4. In the process of making accusations, we are still inclined toward defensiveness.
5. Sometimes we miss the vital points in making accusations against particular individuals.
6. Often we do not know how to analyze a problem patiently. Criticism sometimes does not touch the vital issue.

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D. Tasks Ahead

We hope to continue our study of Marxism-Leninism and Mac Tse-tung's theory, and to use criticism and self-criticism in reforming our way of thinking.

We must not be eaten up with pride. Our victory today is but the first of more and more victories that have to be won. We should reform our thought thoroughly in accordance with what reality requires.

To strengthen our achievements of the last 5 months, everyone of us should appraise the precious experience we gained from the accusation movement.

We hope that after this reform, the School of Religion will have a completely new outlook within Yenching University. It is hoped that in the arms of our beloved fatherland, the new School of Religion will reach a higher state of perfection and health as the days go by, and will finally become a religious institution that serves the interest of the Chinese people. We have decided whole-heartedly to serve the cause of our country and the people.

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